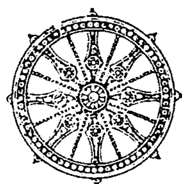
जवाहर-नक्षत्रमाला
Jawahar Nakshatramaalaa



by
Prof. G. K. Brahma.
BHUBANESWAR, ORISSA.

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PREFACE

Pandit Jawaharlal Nehru (1889—1964) was one of the greatest leaders of India, nay of the world too. I wrote this poem on him on the occasion of his birth-centenary celebrations, held all over the country in 1989 and brought out a deluxe edition, containing the prose order of the slokas, the meaning of the verses in English and Hindi, the meaning of every word in English, his views in his own words on many topics and some historical details on his activities and achievements. Now, this popular edition has been published for wider circulation.

Prof. G. K. Brahma.

जवाहर–नक्षत्रमाला

Jawahar, the glory of India.

श्रीभारताकाश–सुधांशु-कल्पः
संकल्पबद्धः स च नीतिवादी ।
दुर्नीति–दावानल–भीम–मेघो
जवाहरो भारत–गौरवं नः ॥ १ ॥

If the entire sub-continent of India (or the Republic of India) is conceived as a (clear and extensive) firmament, then (Pandit) Jawahar (lal Nehru) should be taken to be the (full) moon, shining with its pleasant beams. He was a man of grim determination. He was also a man of Principles. He was so much against corruption in the social and administrative spheres that he was considered to be a most terrific rain-fall to extinguish the wildfire of corruption at all levels, (Really speaking), Jawahar was the glory of our mother-land, India. (नः = our)

2. Jawahar was the Kohinoor of his clan.

प्रयागपीठे जननं हि तस्य
वंशः प्रसिद्धो वहु पूर्वमेव ।
काश्मीरजाः तस्य पितामहाद्याः
जवाहरस्तेषु च कोहिनूरम् ॥ २ ।

The place of birth of Jawahar was Allahabad (in the state of Uttar Pradesh in North India. Allahabad was known as Prayaag in olden days and it is a place of great religious sanctity in as much as two of the most sacred rivers of India i.e. the Gangaa and the Yamunaa have their conflunce here). The 'family' in which he was born was highly reputed even much earlier. His ancestors came originally from Kashmir (and some of them glittered with brilliance like jewels). But Jawahar was the greatest and the most reputed among them. If some of his ancestors are compared to pieces of jewels, then, Jawahar richly deserves to be compared with the Kohinoor (the world-famous piece of diamond).

3. Jawahar had the blessings of the cosmic creator.

स्वरूपराणी जननी च तस्य
पिता प्रसिद्धः किल मोतिलालः ।
सुतेन्दिरा वै कमला च पत्नी
जवाहरो धातृ-कृपाभिषिक्तः ॥ ३ ॥

The mother of Jawahar was Swaroop Rani. His father Motilal (Nehru) was a famous lawyer and freedom -fighter of those days. Indira (Gandhi) was his daughter and Kamala (Devi) was his wife. Jawahar had indeed the blessings of the creator of the Universe.

4. Jawahar was the worthy son of a worthy father.

स मोतिलालो जनता–हिताय
सर्वामदात्सम्पदमेव तूर्णम् ।
आसीच्च कंग्रेस-प्रदीप-तैलं
जवाहरो योग्य-पितुः सुपुत्रः ॥ ४ ॥

Motilal (the father of Jawahar as stated in sloka No. 3) relinquished all his wealth for the good of his country-men. He was like oil in a burning lamp in respect of the Indian National Congress. Really, Jawahar was the worthy son of a worthy father.

5. Jawahar was admirable in personality and Qualities.

रूपेण सौम्यश्च धिया सुतीक्ष्णः
सु-शिक्षया तुङ्ग-पदाधिरूढ़ः ।
स पञ्चशीलात्मक–नीति–वादी
जवाहरो रूप-गुणैः समृद्धः ॥ ५ ॥

The physical appearance of Jawahar was highly impressive. He was also a person of extra-ordinary intelligence. In the field of higher education, he rose to great heights (in as much as he went to England and received the best form of education of those days). It is he who laid stress on the 'Panchaseela-neeti' or the five-fold path of morality (which aimed at the progress of the entire human society). (In reality), Jawahar was rich in physical beauty and higher human qualities of head and heart.

6. Jawahar's ideas and thoughts were unique.

विद्यालये वा लिखनावकाशे
कार्यालये वा परिवार-मध्ये ।
तदीय-चिन्ता सततं नवीना
जवाहरस्यानुपमा हि चिन्ता ॥ ६ ॥

Whe her Jawahar was in the class room of an educational institution, whether he was busy in writing either a book or a letter or a report or any thing else, whether he was in an office (of an organisation, Institute or government) or amidst the members of his family, he used to think always in a completely new manner. Really speaking, the thoughts of Jawahar were unique (in their contents & constitution).

7. Jawahar, the best disciple of Mahatma Gandhi.

यदा हि वैदेशिक-शासनेन
निर्यातितं भारतवर्षमासीत् ।
गान्धिस्तदा मुक्तिपथं ददर्श
जवाहरो गान्धि-गुरोः सुशिष्यः ॥ ७ ॥

When India was ruled by the foreigners (i.e. when the Britishers conquered almost the whole of India and became its rulers to the total subjection of the sons of the soil), people suffered a lot (and found no way to redress their grievances, arising out of foreign domination). It was (Mahatma) Gandhi who (during the nation-wide struggle for political emancipation) could realise as to what was to be done to force the British rulers out of India (& thus make India free and independent). Jawahar became the best disciple of Gandhiji in respect of adopting his methods of organisation to harness the activities of the people all over the country.

8. Jawahar a devotee to his mother-land, Bhaarata-Varsha.

देशो यदा मुक्तिरणे प्रवृत्तः
श्रीलाल-बालादि-वरेण्य-वीराः ।
युद्धं प्रचक्रु-स्त्वनुगो हि तेषां
जवाहरो भारत-मातृभक्तः ॥ ८ ॥

10. Jawahar a real friend to the Kissans.

विश्वे प्रसिद्धं खलु भारतं नो
कृषि-प्रधानं कृषकैः समृद्धम् ।
तेषां हि भूत्यै कृतवान् प्रकल्पान् ।
जवाहरो वै कृषि-जीवि-बन्धुः ॥ १० ॥

Our country "Bhaarata" or India is well known in the world as basically agricultural. The prosperity and the progress of the country is based, to a considerable extent, on the contribution of the cultivators. Therefore, Pandit Jawaharlal Nehru formulated a number of plans or schemes for the amelioration of the standards of the farmers, so that, economically, they would be well placed in the society. In fact, Jawahar was a friend to the Kissans or the farmers).

11. Jawahar patronised expansion of higher education.

अतीत-कालेऽखिल-तुङ्ग-विद्या-
निकेतनं भारतवर्षमासीत् ।
दृष्ट्वा तमस्तत्र स विव्रतोऽभूत्
जवाहरो ज्ञान-विसार-वादी ॥ ११ ॥

When this country, India, was seriously engaged in a fight (with the Briti h) for emancipation a large number of valiant f gh'ers and highly commendable heroes took part in the fight. They were Lala Lajpat Ray, Bal Gangadhar Ti'ak and the o hers. Jawahar Lal Nehru, who was a junior contemporary to these great fighters, followed their foot-prints (i e., carried on a restless fight against the British). Really speaking, Jawahar was a great devotee to his motherland, Bhaarata Varsha (India).

9. Jawahar the Architect of Modern India.

यतः स देशाद्य-प्रधान-मन्त्री
चकार कार्यं जनता-हिताय ।
गभीर-चिन्ता-सृतमुत्तमं च
जवाहरो भारत-भाग्य-धाता ॥ ९ ।

As Jawahar was the fi st Prime Minister of India, he did all that was necessary for the benefit of the people in general (and not part cular classes of people). The actions that he took (as the Prime Minister of the Republic of India) were based on deep thinking and were the very best (with regard to the rendering of real and valuable service to the people). In fact, Jawahar was the Architect of Modern India.

In olden days, this land of Bharata-Varsha was the seat and centre of the various educational disciplines & faculties. But, when Pandit Jawaharlal Nehru found that the same land of India was pervaded by the darkness of ignorance and illiteracy, he was very much agitated in his mind. In fact, Jawahar wanted that adequate facilities should be provided for the expansion of higher education.

12. Jawahar aimed at the multi-dimensional progress of India

अर्थोन्नतिः साक्षरता-विवृद्धिः
शिल्प-प्रसारो निरपेक्ष-नीतिः ।
शान्ति-प्रतिष्ठा व्रतमेव तस्य
जवाहरो भारत-भूति-कामी ॥ १२ ॥

(Even before Jawahar became the Prime Minister of India, he was very keen on the progress of India from different points of view). After he became the Prime Minister of India, he worked hard for the economic advancement of the country, for the spread of literacy to a remarkable extent, for industrial development in the widest sense of the term, for adopting a policy of neutrality (in the field of inter-national relations in as much as such a principle was conducive to peace in India in particular and on the face of the earth

in general) and for the achievement of the lofty objective of the establishment of peace in India. Steps in those directions were taken by him with the utmost sincerity of purpose and administrative integrity. In fact, Jawahar was a person who aimed at the multi-dimensional progress of India which only was the goal of his life-long struggle.

13. Jawahar was a friend to the down-trodden and the poor.

देशेऽस्मदीये बहु-कोटि-लोकाः
दरिद्रता-रोग-वशाद्-विशीर्णाः ।
तद्-वारणार्थं सततं सचेष्टः
जवाहरो दीन-दरिद्र-बन्धुः ॥ १३ ॥

In our country, India, millions and millions of people were under the "poverty-line". Their sufferings and miseries knew no bounds. As the first Prime Minister of India, Pandit Jawaharlal Nehru was always keen on the eradication of the disease of poverty in the country. Really speaking, he was a friend to the down-trodden and the poor.

14. Jawahar was a great scholar.

अनेक-भाषा-रचनासु नूनं
काव्येतिहासादिषु स प्रवीणः ।
सद्ग्रन्थराशौ मननं च नित्यं
जवाहरो विज्ञगणेषु गण्यः ॥ १४ ॥

Jawahar was a voracious reader. He read the famous books not only of his mother-tongue or of English only, but, of some other languages also. He was surely well-versed in the literary creations of many other languages as well as in the history of many countries of the world. He was always interested in the study of good books & he pondered over the contents of those books. In reality, Jawahar was among the top-ranking scholars of his days in India.

15. Jawahar was a confluence of diverse tastes.

शिशु प्रियोऽसौ श्रमिकानुरागी
स्त्रीणां च कल्याण-विधौ प्रवृत्तः ।
जीवेषु वृक्षादिषु राग-पूर्णः
जवाहरः सङ्गम-भू रुचीनाम् ॥ १५ ॥

Jawahar was very much fond of children. He was deeply interested in the labourers. He was also sincerely engaged in the welfare of the woman-folk in general. he had also profound love for animals, trees and creepers etc. Really speaking, there was a confluence of various types of tastes in Jawahar. (राग=अनुराग—love,affection).

16. **Jawahar had profound interest in diverse types of art-culture.**

साहित्य- संगीत-सुचित्र-पल्ली-
नृत्यादि-गीतेषु च नाटकेषु ।
नाना कलाकार-कृतौ विलासी
जवाहरः सर्वकला-विलासी ॥ १६ ॥

Pandit Jawaharlal Nehru was very much fond of literature, music, painting, folk-dances and other types of dances like the traditional dances, the classical dances etc , music of different schools and plays of different languages. He had developed a wonderful fascination for the beautiful performances of the artists in different fields of art-culture. In fact, Jawahar was deeply interested in diverse types of art-culture.

17. Jawahar wanted the preservation of ancient monuments.

स्थलेषु भिन्नेषु समग्रदेशे
विराजते सुन्दर-कीर्त्तिमाला ।
तस्या हि सौन्दर्य-रस-प्रमोदी
जवाहरः प्राक्तन-कीर्त्ति-रक्षी ।। १७ ।।

In different places of this country, there are numerous ancient monuments that are beautiful and worth-visiting. Jawahar himself was a person who visited these places of historical or artistic significance & enjoyed them to his heart's content. In fact, Jawahar was always in favour of the preservation of the ancient monuments of India.

18. Jawahar was a terror to caste-discriminations.

देशेऽत्र प्रत्ने वहु-जाति-वर्गाः
वसन्ति तासां मधुरो न भावः ।
सर्वत्र संकीर्ण-विचार-धारा
जवाहरो जाति-विषस्य तार्क्ष्यः ।। १८ ।।

In this country of hoary antiquities, there are numerous types of castes and sub-castes and no good relationship exists among them all. The considerations, every where, are very narrow and parochial. Jawahar was the Garuda to the poison of caste-discri minations found in this country. (Garuda— The legendary, celestial Bird, whom the snakes fear and who destroys poison).

19. **Jawahar was an epitome of world-culture.**

समाज-धर्मादि-विधि-व्यवस्था
धरातले सन्ति विभिन्न-रूपाः ।
जग्राह यच्चोत्तममेव तासां
जवाहरः संस्कृति-सार-सेवी ॥ १९ ॥

On the face of the earth, there are many types of social customs as well as categories of religious and cultural practices. But generally speaking, those social, reiglious and cultural patterns or types differ from one another to a remarkable extent. Jawahar, being a lover of humanity in the widest sense, did not accept any one of those social, religious and cultural types to the total exclusion of the others. Instead, he pondered over the various types of culture (social or religious) that he beheld in the different parts of the world and accepted that particular aspect of culture,

found any where in the world which appealed to his mind as the very best (from the social, ethical, religious and scientific points of view). Therefore, it may be reasonably said that Jawahar was an epitome of world-culture.

20. Jawahar was a person of correct judgment.

संग्राम-भूमौ जनता-सभायां
सोत्साह-कारावरणावकाशे ।
मन्त्रित्व-निर्वाह–गरिष्ठ-पीठे
जवाहरोऽतीव विचार-शीलः ॥ २० ॥

Whether in the battle-field (i. e. in the field of fighting for the freedom of India) or in a mammoth gathering on the occasion of a conference or while courageously courting arrest or while discharging the onerous duties of the Prime Minister of the country, Jawahar was a person of sound judgment.

21. Jawahar was a Man of Action religion was a personal affair for him.

देवालय-स्थापित-मूर्त्ति-पूजा-
विधौ स आसीदनुराग-शून्यः ।
तथेश्वरे नाग्रहवान् प्रकाश्यं
जवाहरो वास्तव-कर्म-वादी ॥ २१ ॥

In India, there are hundreds of temples dedicated to Gods & Goddesses. Thousands of people visit the temples for the fulfilment of their desires. But Pt. Nehru was never in favour of idol-worship like them. He also never wanted to depend on God for the fulfilment of his desires. Actually, Jawahar was a person who believed in hard word, without waiting for God's favour. He did not like to make a show (प्रकाश्य) of.his devotion by going to temple.

22. Jawahar achieved spectacular success in several fields of life.

स राजनीतौ कुशलो नयज्ञः
साम्वादिको लेखक इष्ट-वक्ता ।
सत्-पश्चशील-वनवासिसेवी
जवाहरस्याऽमित-सिद्धिरासीत् ॥ २२ ॥

Jawahar was an astute politician, a lawyer, a journalist, and a writer. As a public-speaker, he was loved and respected very much. Added to all these, he was a student of science as well as of history. Thus, Jawahar achieved spectacular success in several fields of knowledge & intellectual acquisition. (इष्ट-वक्ता= He spoke as the people wanted : his words and ideas touched the hearts of the people.)

23. Jawahar was the Himalayas of service and sacrifice.

प्रधानमन्त्रीति रराज राष्ट्रे
स्व-सत्कृतात् तस्य सुतेन्दिरा च ।
राजीवगान्धिश्च तथैव तस्मात्-
जवाहरः सत्कृत-रत्नसानुः ॥ २३ ॥

Pandit Jawaharlal Nehru enjoyed uncommon glory as the Prime Minister of the Republic of India. His daughter Indira Gandhi also became the Prime Minister of India (after him) and this leads us to think that such a glory enjoyed by his daughter was also due to his own virtues and noble deeds.

Added to this, his grand-son Rajiv Gandhi also rose to that height and became the Prime Minister of the country (on account of Jawahar's sacrifices). All this is indicative of no ordinary noble deeds. Really speaking, Jawahar was the Himalayas of service and sacrifice. (Himalayas= something very big, great, extensive etc.).

24. Jawahar's life is really interesting.

कस्याऽपि साधोः सुमनः-प्रसादात्-
जन्मेति वार्त्ता प्रथिता हि तस्य ।
आजीवनं-यौवन-कान्ति-युक्तः
जवाहर ! त्वच्चरितं विचित्रम् ॥ २४ ॥

There is a story current in the country-side that at the root of the birth of Jawahar, there were the blessings of a great saint. All through his life, there was a flash of youthfulness over his body Oh ! Jawahar, your life was really interesting. (See notes at Page 20)

25. Jawahar ! I bow down before you.

गायन्ति लोका गुण-गौरवं ते
स्मरन्ति कर्माणि तवाऽखिलानि ।
त्वं भारतीयोऽपि च विश्व-वादी
जवाहर ! त्वामभिवादयेऽहम् ।। २५ ।।

Oh Jawaharji, (you have passed away in 1964 but even now, after so many years) people of India speak eloquently of your qualities and your greatness. They remember all your activities in as much as they have been benefitted by you. Though you were an Indian (like anyone of us), you worked in the interests of the entire humanity Therefore, Jawaharji, I bow down before you. (लोका=लोकाः the people)

26. Jawahar's defects, if any, are like the dark-patch on the full-moon.

न कोऽपि लोकेऽखिल-दोषशून्यः
प्राज्ञैः समुद्घोषितमेव पूर्वम् ।
कस्यापि वक्त्रे यदि वाऽपवादः
जवाहरे चन्द्र-कलङ्कः-कल्पः ।। २६।।

In this world, there cannot be a person who is absolutely free from all kinds of draw-backs or infirmities, (Such a considered view has been expressed by the great thinkers of India). Therefore, if somebody says that Pandit Nehru had such & such defects and that he was not totally free from human draw-backs, then, (inspite of contradicting him) it may be said that those defects or draw-backs were like the dark-patch on the body of the moon. (In other words, if Jawaharlal Nehru is compared to the full-moon, then, his defects, if any, might be compared to the patch of darkness found on the body of the full-moon, as has been nicely put by Mahakavi Kalidasa thus—

(एको हि दोषो गुण-सन्निपाते
निमज्जतीन्दोः किरणेष्विवाङ्कः) ।

27. Jawahar is death-less.

सर्वं धरायां ग्रसते हि कालो
न किन्तु सत्कर्मज-कीर्त्ति-राशिम् ।
मतं जनानाममृतो मृतोऽपि
जवाहर ! त्वं निज-कीर्त्ति-जालैः ।।२७।।

In this physical world, nothing is eternal every thing is eaten up by TIME. The only thing that is not easily eaten up or destroyed by Time is the name and fame that a person enjoys after his death on account of his virtuous activities and noble deeds. Oh Pandit Jawaharlal Nehru ! even though, you are dead physically, still, people are of the opinion that you are deathless, as, yours was a life of self-less service and sacrifice for the good of the others. (Therefore, you were a person who earned uncommon कीर्त्ति which can not be 'eaten up' by Time, (=God of Destruction). ✻✻✻

NOTES ON Verse No. 24 (at Page 16)

There is a story current in the country-side with regard to the birth of Pandit Nehru. Once, Pt. Motilal Nehru and Pt. Madan Mohan Malavya met a very old saint, sitting at the foot of a tree. Pandit Malavya very respectfully asked the saint, whether Motilalji would be blessed with a son. The saint, replied in the negative. On this, Pandit Malavya implored the mercy of the saint and said that if he (saint) desired, nothing could be an impossibility and that Motilalji would be blessed with a son. Somehow, the saint was deeply moved. He said, "In that case, I shall have to give up this body of mine and a son would be born to him. His name will go down to the pages of History'. A little later a male child was born (and he was this far-famed Pt. Jawaharlal Nehru). The next day, the saint was found dead when both of them went to express their gratitude to him.



THE AUTHOR

Prof. G. K. Brahma (1920–Feb. 20th) retired from Govt. service (Orissa) in Feb. 1978 as Reader in Oriya (language and Literature) from the Ravenshaw College, Cuttack. An orator in English, Sanskrit and Oriya and Orissa's eminent scholar. Held several Posts in various depts. of the state Govt. (I)—Secretary of State Akademies (of Sahitya, Sangeet and Lalitkala for 9 years) (II)—Chief Tourist Guide (III)—Chief Editor, Orissa Oriental Texts Series etc. After retirement 1978, (I)—Director, Siva Kumar Post-Graduate Tutorial College (II)—Professor and Head, Dept. of Tourism & Travel Management in R.C.M. (affl. to Utkal University), Visited U S.S.R., Mongolia and delivered several speeches. Received several Titles of Honour (from different parts of India) such as (I)-Utkal Vaachaspati (II)-Vaagmi Pravara (The great orator) (III)—Mahaapurush, (IV)—Sahitya Maartanda (V)—The Ramayan Purush of India (VI)-Bharat-Pradeep (VII)-Utkal Bharatee (VIII)-Kavikokila (for Sanskrit poems) etc.

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